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COMMENTARIES ON EXODUS.

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I. CHARACTERIZATION OF COMMENTARIES.

The main design of this paper is to characterize in few words those commentaries on the Book of Exodus which students will find most frequently referred to in exegetical works. Even within these limits, no attempt is made at completeness. The older commentaries of a more popular cast, such as Matthew Henry's, and the like, works on Old Testament history, and monographs on such topics as the Exodus itself, the legislation at Sinai, etc., as well as all books on authorship and structure, are excluded from consideration here. As an encouragement to exact bibliography, the titles of the books mentioned are given at some length, but are appended to the article, to avoid too great disfigurement of the successive pages.

From *Origen*, who may serve to illustrate the patristic exegesis, there have come down to us three distinct sorts of comment on Exodus. His characteristic is to interpret symbolically. Of historical exegesis, i. e., a definite purpose of trying to understand exactly what the original writer, amid the surroundings of his time and place, intended to say, there is very little. He recognizes the existence of such a meaning, but does not rest contented with it, and makes the allegorical meaning much more prominent. Mysticism prevails throughout. Origen is, however, important as a witness to the Old Testament text of his time.

Mystical and symbolic interpretations were characteristic of the mediæval exegesis; and it is worth while to notice only a few of the Jewish commentators of that period, who at least had some knowledge of Hebrew. The most important of these were *Rashi*, *Aben Ezra*, *Qimchi* and *Abarbanel*. Of these, *Qimchi* was prominent as grammarian and lexicographer; *Aben Ezra* noteworthy for his objective, historical method, and sound sense; *Abarbanel* for keenness and style; but *Rashi*, more rabbinical and traditional, probably exerted the greatest influence on exegesis in his own and the immediately succeeding ages. These general remarks apply to their comments on Exodus.

Calvin, who wrote a commentary on Genesis as a separate book, combined the other four books of the Pentateuch into a kind of harmony, and expounded them accordingly. The work is done with firmness, precision and insight, and with especial care in guarding against mystical conceits. He came out clearly against the whole school of which Origen was so marked a representative. Historical, scientific, objective exegesis marks his comments on the Pentateuch, as well as his other exegetical work. He was a good Hebrew scholar, and did not hesitate to follow Jewish interpreters, if they seemed right; but his attitude toward them was independent and critical.

Ainsworth's Annotations were among the first of the great eclectic commentaries. He drew from various sources, and combined his materials with great care and skill. His treatment of word-usage is excellent. He had a broad conception of the exegete's duty; evidenced, e. g., by the metrical version of Exod. xv.,

which he incorporates, prefixing some bars of music, with the remark, "This may be sung also as the 113 Psalme."

Grotius, of Holland, was like Calvin in his scientific view of the sphere of exegesis, but more free in his attitude towards the Scriptures, and particularly in his view of inspiration. His comments are brief notes, incomplete, but easily grasped, and hence widely used and quoted. He could, however, discuss important matters at length. His treatise on the Decalogue (Amsterdam, 1642, cf. *Critici Sacri*) is famous. He held to the Arminian party (cf. also *Critici Sacri*).

Rivet was a Dutch exegete, like Grotius. His commentary is fuller, especially in matters of grammatical construction, where he is sometimes pedantic. He belonged to the moderate wing of the Reformed Church, and was an industrious and careful scholar,—not brilliant, or especially profound, but sensible and worthy of respect.

Cartwright's notes on Exodus were based upon Jewish authorities, often thoroughly digested and accurately judged. His work had some popularity, and was among the tokens of the great movement in England, in the 17th century, toward a wider as well as deeper acquaintance with the Bible. It furnished a considerable part of the notes on Exodus in the *Supplementum Crit. Sacr.* (cf. *Critici Sacri*). It was, however, a good deal overshadowed by Poole's great work.

Matthew Poole's Synopsis is a work of vast industry. It is compiled from Jewish and Christian authorities, and forms a great store-house of comments, verbal and other. Its frequent re-issue, notwithstanding the bulk of the volumes, testifies to its sterling worth. The student who desires to gain some idea of the early history of the exegesis of the Book of Exodus cannot do better than to read what Poole has collected, on at least a few chapters.

A work on a similar plan is the collection *Criticorum Sacrorum* (or *Critici Sacri*); but this does not cover so wide a range.

Clericus (*le Clerc*), of Geneva, but Dutch by adoption, was a worthy follower of Grotius, whom indeed he excelled in philological training. He was a brilliant scholar, often radical in his views, much criticised and opposed, and frequently with reason, but himself a keen critic, and an exegete of grasp and force.

Bishop *Patrick's* work is the product of learning, moderate temper and a practical purpose; was widely used by English readers, and not really superseded until the present century.

J. H. Michaelis collected critical notes of various sorts on the margins of his edition of the Hebrew Bible, showing diligence and high scholarship, but much condensed, and printed, from the necessity of the case, in type too fine to be serviceable.

J. D. Michaelis was more of an exegete, and indeed a man of very great and varied learning. He studied the text with care and from many points of view; philology, dogmatics, geography, natural science, travels, were all laid under contribution. His attitude is conservative, but not reactionary. At some points he holds a mediating position between extreme views.

Houbigant's notes had some currency, especially among Roman Catholics, though not in themselves of profound importance. His learning was not always thorough, and his critical principles, though conservative, were arbitrary.

Smits was another of the same stamp, not possessed of great originality, but conscientious and diligent.

Dathe chiefly philological and grammatical. His notes are very brief and somewhat useless.

Geddes' book is chiefly noteworthy for the view as to the structure of the Pentateuch (called the "Fragmentary Hypothesis") set forth in its preface, and illustrated in the divisions of the text, and the notes.

Rosenmueller brought together a much more abundant mass of materials than any of his predecessors, and it is chiefly on this account, and by reason of sobriety and good sense in presenting and combining them, that his work retains value. The student can derive from it more knowledge of the older exegetical sources, and the proper way of using them, than from any previous work. Except for tracing the history of exegesis, it is not often worth while to go back of Rosenmüller.

Vater's Commentary, though ignoring too much the religious significance of the Hebrew history, brought out into clear light the human element in the Scripture. This was a service, in spite of the extreme to which this and his critical views (he was the German champion of the "fragmentary hypothesis" in regard to the Pentateuch) led him. In details he is clear and not uncandid. Sometimes his judgment is excellent, but the work is not even. It has not the permanent value of Rosenmüller.

Maurer followed in the lines of Rosenmüller, and exhibited industry and judgment, without, however, displacing Rosenmüller at all. His work is much briefer than Rosenmüller's, but his opinion, wherever it is fully and independently expressed, is entitled to consideration.

Bush called into service the preceding commentators and compilers, down to Rosenmüller, and produced a very creditable and useful book. Nothing, since Patrick, had appeared in English which was so well adapted to English-speaking students of the Bible. Even now, there is nothing else in English which does equal justice to the English Bible-scholars of the 17th and 18th centuries.

Baumgarten was too much under the influence of subjective notions. His commentary reads ideas into the text which no sober exegesis could derive from it. There is a religiosity about the work that renders it practically worthless as an exposition.

With *Kalisch* we reach quite a different type. He endeavors to give the exact meaning of the original, and discusses doubtful matters with independence. He makes considerable use of Jewish commentaries, but does not follow them blindly. His opinion is generally well-supported by argument. He made his book cumbersome and expensive by including in it a Hebrew text and translation, and enlarged it needlessly by being prolix at some points. It deserves, however, more attention than it often receives, as a vigorous attempt to combine reverence for Scripture with scientific boldness.

In *Bunsen* we find the same spirit. He does not go so minutely into grammatical discussion,—indeed his notes are avowedly for the general reader,—but his conception of the exegete's work is a large one, and his tone stimulating. He desired to bridge the chasm between scientific exegesis and the currents of popular thought, by ranging exegesis among the other sciences, and also by making them tributary to it. The attitude is independent and consciously chosen. The author's enthusiasm, profound feeling—not always equaled by his exact scholarship—and his earnest moral purpose give dignity to the work; but the arrangement is perplexing, and as a student's commentary it is inadequate.

Keil has several of the qualities that make a good exegete. Even in this day, when Hebrew attainments are judged by a very different standard from that of a generation ago, he holds a respectable position as grammatical interpreter. He is patient and careful, without being too diffuse. He does not easily lose his head. He tries to be fair to his opponents. He has the practical skill which comes from long experience in exegetical work. His temper is too apologetic, however, to enable him to judge delicate questions without prejudice. He lacks acute perception, and fails, often, to understand the difficulties which perplex others. He does not grasp the important, central matter of interpretation with sufficient vigor. In his conscientious devotion to each detail, there is a loss of perspective. He stands as a conservative champion, but it is rather because he is unimpressible than because he is really master of the situation. The English translation of his commentary on Exodus is rather out of date, yet, notwithstanding these drawbacks, there is nothing better in English.

Wordsworth is like *Keil* in being strongly, even timorously conservative, and his short notes would not be a substitute for a more extended and thorough commentary, even if he inclined less than he does to patristic, mythical interpretations.

Murphy is rather a philosopher and dogmatician than an exegete. His compact and positive statements are effective, but the method is not a good one. Too much prominence, relatively, is given to the religious and theological significance of the passages discussed, and too little to their primary meaning. From the point of view adopted, however, the work is a manly and vigorous one.

Jacobus' book is on much the same plan with *Bush's*,—having the advantage of some new exegetical works that had appeared since 1841. *Jacobus*, however, was not, like *Bush*, a professed Orientalist.

Lange's Commentary endeavors to join exegetical scholarship with practical edification. Sometimes the two are a little too much mixed. *Lange* has an abundance of expository thought, but is diffuse, and often fails in perspicuity. There are some careful notes by the American editor.

The "*Speaker's Commentary*" is, like most commentaries from many hands, of very uneven quality. The volume on the Pentateuch is among the better parts of it. It attempts, like *Lange's* work, to combine the popular and the scholarly; but the former preponderates. Opinions are too often advanced without reasons, and reasons assigned are too often inadequate. There is frequent hesitancy in giving an opinion. As the chief guide in studying Exodus it is unsatisfactory. The historical, geographical and archæological remarks on Exodus are not without value, and the Excursus on Egypt and the Pentateuch are interesting. The tendency is, however, to exaggerate Egyptian influence in the life and language of the Hebrews. There are some wood-cut maps of the Exodus, Sinai, etc.

Reuss's notes, accompanying his translation of the Bible, are short and few, but incisive, and always worthy of regard. Occasionally they show the radical views of the author.

Dillmann's Commentary is the best yet published on Exodus. He is a thorough Hebrew scholar, and as an exegete painstaking, tireless, watchful, with a clear and cool judgment. He aims at simple fidelity to the original. His work is a model of distinctness and condensation. Originally prepared by *Knobel*, and still retaining whole sentences and paragraphs from *Knobel's* hand, it has become, under *Dillmann's* editorship, a substantially new book. Attention is paid to all

the chief expositors, so that, in the briefest form, but accurately, the student is introduced to the history of the exegesis of the passage in hand. The author is, however, not overwhelmed by his materials. His own incisive opinion makes itself clearly heard. His critical position is intermediate between the extreme conservatism of Keil and the ultra-radicalism of Wellhausen.

Ellicott's Old Testament Commentary is for popular use, and is named here because of the reputation of Rawlinson, who writes on Exodus. Rawlinson has slightly freer scope in

The Pulpit Commentary, although the mass of homiletic matter that fills the volume not only makes it unwieldy, but tends to overshadow the exegetical features of it. Rawlinson is a patient and faithful student, somewhat like Keil in temper, though not his equal as a Hebraist. Neither is he as thorough. He is at his best when he is combining the results gained by others into an attractive historical picture. To exegetical processes his endowments and habits are less adapted.

What *Ginsburg's* and *Macgregor's* Commentaries will be can only be inferred from what is known of the men and from the scope of the series in which their books are announced. There is certainly still room for a good commentary on Exodus, in English.

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Biblical Reading and Instruction. By *George Bush*, Prof. of Heb. and Orient. Lit., N. Y. City University. In Two Volumes. [Pp. 300, 299.] Andover and New York, 1841.

BAUMGARTEN.—Theologischer Commentar zum Pentateuch. Von *M. Baumgarten*, Philos. Dr., Theol. Lic., Privatdocenten zu Kiel. Erste Hälfte: Vom Anfang bis zum Gesetz, pp. c, 524. Kiel, 1843. Zweite Hälfte: Gesetzgebung, pp. xvi, 567. Kiel, 1844. [Exodus (cc. i-xix) fills pp. 389-524 in 1st Half, and (cc. xx-xl) pp. 1-124 in 2d Half.]

This Commentary, which covers the whole Pentateuch, was designed as part of a comprehensive work on the Old Testament. Another title is: Theologischer Commentar zum Alten Testament. Von *M. Baumgarten*, Philos. Dr., Theol. Lic., Privatdocenten zu Kiel. Erster Theil: Allgemeine Einleitung; Pentateuch. Erste Hälfte: Einleitung; Genesis; Exodus Cap. 1-19. Zweite Hälfte: Exodus Cap. 20-40; Leviticus; Numeri; Deuteronomium.—This plan has never been carried out.

KALISCH.—A Historical and Critical Commentary on the Old Testament. With a New Translation. By *M. Kalisch*, Phil. Doc., M. A. Exodus. London, 1855. [Pp. xxxii, 624. Heb. and Eng.—Genesis followed (1858) and Leviticus (2 Parts, 1867-72). Here the work stopped.]

BUNSEN.—Vollständiges Bibelwerk für die Gemeinde. In drei Abtheilungen. Von *Christian Carl Josias Bunsen*. [Whole in 9 vols., 1858-70, with small extra vol. (1860) containing maps, etc.] Erster Band. Erste Abtheilung. Die Bibel. Uebersetzung und Erklärung. Erster Theil: Das Gesetz. Leipzig, 1858. [Pp. ccxc, 345, of which pp. 106-168 on Exodus (transl., with brief explanatory foot-notes).]

Also, *Id.*, Fünfter Band. Zweite Abtheilung. Bibelurkunden. Erster Theil. Das Gesetz und die Aelteren Propheten. Leipzig, 1860. [Pp. xxiv, 642, of which pp. 105-185, 232 seq., 262 seq., etc., on Exodus.]

KEIL.—Biblischer Commentar über d. Alte Testament. Herausgegeben von *Carl Friedr. Keil* u. *Franz Delitzsch*. Erster Theil: Die Bücher Mose's. Erster Band: Genesis u. Exodus. (Also under the title: Biblischer Commentar über die Bücher Mose's von *Carl Friedrich Keil*, Dr. u. Prof. d. Theologie. Erster Band: Genesis u. Exodus.) Leipzig, 1861; 2d ed., 1866; 3d ed., 1878. [The whole in 15 vols. Pentateuch in 2 vols. Exodus fills pp. 318-578 (ed. 2) of vol. I.]

Eng. Trans.: Biblical Commentary on the Old Testament. By *C. F. Keil*, D. D., and *F. Delitzsch*, D. D., Professor of Theology. Vol. I. The Pentateuch. Translated from the German by the Rev. James Martin, B. A., Nottingham. (Vol. II. *Id.*) Edinburgh: T. & T. Clark, 1864. [Pentateuch in 3 vols. Vol. I. pp. 501, of which pp. 415-501 on Exodus, covering Exod. i. 1—xi. 10. Vol. II. pp. 436, of which 260 on Exodus (the remainder giving Leviticus entire).]

WORDSWORTH.—The Holy Bible, in the Authorized Version; with Notes and Introductions by *Chr. Wordsworth*, D. D., Bishop of Lincoln. Vol. I. The Five Books of Moses. [O. T. in 6 vols. London, 1864-72. New edition (unchanged), London, 1872-73. Exodus fills pp. 199-332 of vol. I., part I. Parts I. and II. are bound together and contain pp. xlviii, 332; viii, 288. The work is confined to the O. T., and is not to be confounded with the author's well-known Greek New Testament, with notes (4 vols., London, 1857).]

MURPHY.—A Critical and Exegetical Commentary on the Book of Exodus, with a New Translation. By *James G. Murphy*, D. D., T. C. D., Professor of Hebrew, Belfast. Edinburgh, 1866. American reprints, Andover, 1868; Boston, 1874 (Sunday School edition, with Introduction to Murphy's *Genesis*, by *Alvah Hovey*, D. D.); New York, 1881 (with preface by *John Hall*, D. D.).

JACOBUS.—Notes, Critical and Explanatory, on the Book of Exodus. From Egypt to Sinai [Chaps. I.-XVIII]. By *Melancthon W. Jacobus*, Professor of Biblical Literature and Exegesis in the Theological Seminary at Allegheny, Pa. New York, 1874. Pp. 186.

LANGE.—Theologisch-Homiletisches Bibelwerk. Die Heilige Schrift Alten u. Neuen Testaments mit Rücksicht auf das theologisch-homiletische Bedürfniss des Pastoralamtes in Verbindung mit namhaften evangelischen Theologen bearbeitet u. herausgegeben von *J. P. Lange*. Des Alten Testaments zweiter Theil: Exodus, Leviticus, Numeri. (Also under the title: Die Bücher Exodus, Leviticus, Numeri, oder die drei mittleren Bücher des Pentateuch als die Thorah Israels im engeren Sinne. Theologisch-homiletisch bearbeitet von *J. P. Lange*, Consistorialrath, Dr. u. ordentl. Professor d. Theologie in Bonn.) Bielefeld u. Leipzig, 1874. [Whole in 20 parts. Part II. has pp. lvi, 387, of which 145 on Exodus.]

Eng. Trans.: A Commentary on the Holy Scriptures: Critical, Doctrinal and Homiletical, with special reference to ministers and students. By *John Peter Lange*, D. D., Professor of Theology in University of Bonn, assisted by a number of eminent European Divines. Translated, enlarged and edited by *Philip Schaff*, D. D., Professor of Sacred Literature in the Union Theol. Seminary, New York; in connection with American and English scholars of various denominations. Vol. II. [of the Old Testament.] Exodus and Leviticus. (Also under the title: Exodus; or the Second Book of Moses. By *John Peter Lange*, D. D., Professor of Theology in the University of Bonn. Translated by *Charles M. Mead*, Ph. D., Professor of the Hebrew Language and Literature in the Theological Seminary at Andover, Mass.) New York, n. d. [1876].

[The whole in 24 vols., with the Apocrypha in supplementary vol. Vol. II. (of the O. T.) has pp. 50, 179, 206, of which 179 on Exodus. The volume contains also: Introduction to the Three Middle Books of the Pentateuch. By John Peter Lange, D. D., Professor of Theol. in the University of Bonn. Translated by Howard Osgood, D. D., Rochester, N. Y.]

"SPEAKER'S COMMENTARY."—The Holy Bible according to the Authorized Version (A. D. 1611), with an Explanatory and Critical Commentary and a Revision of the Translation. By Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M. A., Canon of Exeter. Vol. I. Part I. Genesis—Exodus. London and New York, 1874. [The whole in 10 vols. Vol. I. contains Pentateuch entire and has pp. xii, 928, of which pp. 237–442 on Exodus. The Introduction to Exodus is by Canon Cook; also the Commentary on chaps. i.–xix., and two essays (pp. 443–476) on Egypt and the Pentateuch. The Commentary on Exod. xx.–xl. is by Samuel Clark, M. A., Vicar of Bredwardine.]

REUSS.—La Bible. Traduction Nouvelle avec Introductions et Commentaires, par *Edouard Reuss*, Professeur a l'Université de Strasbourg. [O. T. in 7 parts; N. T. in 6 parts. 1874–79.] Ancien Testament. Troisième Partie. L'Histoire Sainte et La Loi (Pentateuque et Josué), II. Paris, 1879. [Vol. contains Exodus—Joshua; pp. 416, of which 106 on Exodus.]

DILLMANN.—Kurzgefasstes exegetisches Handbuch zum Alten Testament. Zwölfte Lieferung. Exodus u. Leviticus. Für die zweite Auflage, nach Dr. August Knobel, neu bearbeitet von Dr. *August Dillmann*, ord. Professor d. Theologie in Berlin. (So on original paper cover. Other titles are: Kurzgefasstes exegetisches Handbuch zum Alten Testament. Zwölfte Lieferung. Die Bücher Exodus u. Leviticus von Dr. August Dillmann. Zweite Auflage; also, Die Bücher Exodus u. Leviticus. Für die zweite Auflage nach Dr. August Knobel neu bearbeitet von Dr. August Dillmann, ord. Professor der Theologie in Berlin.) Leipzig, 1880. [Whole in 17 vols. Vol. XII. has pp. x, 639, of which 370 on Exodus. Leviticus complete in same vol.]

ELLICOTT'S OLD TESTAMENT COMMENTARY.—An Old Testament Commentary for English Readers. By Various Writers. Edited by Charles John Ellicott, D. D., Lord Bishop of Gloucester and Bristol. Vol. I. London and New York, n. d. [Whole no. of pp., xxxiv, 576, of which pp. 185–338 on Exodus, by the Rev. George Rawlinson, M. A., Canon of Canterbury Cathedral and Camden Professor of Ancient History in the University of Oxford. The vol. contains also Genesis, by R. Payne Smith; Leviticus, by C. D. Ginsburg; and Numbers, by C. J. Elliott.]

PULPIT COMMENTARY.—The Pulpit Commentary, edited by the Rev. Canon H. D. M. Spence, M. A., Vicar and Rural Dean of St. Pancras, and Examining Chaplain to the Lord Bishop of Gloucester and Bristol; and by the Rev. Joseph S. Exell. With Introductions by the Rev. Canon F. W. Farrar, D. D., F. R. S., Right Rev. H. Cotterill, D. D., F. R. S. E., Very Rev. Principal J. Tulloch, D. D., Rev. Canon G. Rawlinson, M. A., Rev. A. Plummer, M. A. [The vol. on Exodus under special title: as above, through "Exell," thence: Exodus. Exposition and Homiletics by Rev. George Rawlinson, M. A., Camden Professor of Ancient History in the University of Oxford, and Canon of Canterbury. Homilies by various authors. Rev. J. Orr, M. A., B. D., Rev. C. A. Goodhart, M. A., Rev. D. Young, B. A., Rev. J. Urquhart, Rev. H. T. Robjohns, B. A. London, 1882. [Pp. xl, 752, ix.]]

GINSBURG (in preparation).—The Cambridge Bible for Schools. General Editor, J. J. S. Perowne, D. D., Dean of Peterborough. Cambridge and London. The Book of Exodus, with Notes and Introduction, by the Rev. Christian D. Ginsburg, LL. D.

MACGREGOR (in preparation).—Hand-books for Bible Classes and Private Students. Edited by Rev. Marcus Dods, D. D., and Rev. Alexander Whyte, D. D. Edinburgh. The Book of Exodus. By James Macgregor, D. D., late of New College, Edinburgh.

OLD TESTAMENT NOTES AND NOTICES.

At Vanderbilt University, Nashville, the Old Testament chair is now occupied by Rev. W. W. Martin; the former occupant, Prof. T. J. Dodd, having resigned about one year ago. In the Nashotah Divinity School (Epis.) the Old Testament chair has been accepted by Rev. Joseph M. Clark, formerly of Syracuse, N. Y. In the Episcopal Divinity School of Cambridge, Mass., the work of teaching the Junior class in Hebrew and Old Testament history has been committed to Mr. M. Lindsay Kellum, who last spring received the degree of M. A. from Harvard.